Pacific School of Religion
Berkeley, California

The AMERICAN FRIEND

HOLBROOK LIBRARY
PACIFIC SCHOOL
OF RELIGION

MARCH 7, 1957

Waiting in front of the Friends Central Offices building in Richmond for their cars to assemble and continue the drive to Washington is a portion of the Indiana Young Friends who attended the Political Education Seminar on February 14-16. Left to right, standing, are John Swift, Plainfield; David Heald, Plainfield; Wayne Carter, Young Friends Secretary; Rees Shepperd, New Castle; Mary Jo Hadley, Hadley; Martha De Bolt, Richmond; Karen Vore, Richmond; Stanley Cranford, Thorntown; Joan Bringle, Richmond; John Coffman, Thorntown; and John Harvey, Friends Minister at New Castle. Seated left to right are Larry Ratcliff, New Castle; Jack Reno, New Castle; Don McKee, New Castle. Story on page sixty-nine.

Dedicated to Discipline
Richard P. Newby

Views on the News
An Editorial

Piety, Fervor, Concern and Action
J. Stuart Innerst

Dedicated to Discipline

By Richard P. Newby

Richard Newby is minister of the Friends Meeting in Minneapolis. He also serves as Chairman of the Board on Christian Education and as Clerk of Iowa Yearly Meeting.

Our day demands a Christian fellowship dedicated to spiritual disciplines. The depths of life cannot be attained without a disciplined faith, and an earnest seeking for God with singleness of mind, spirit, strength, and heart.

Every great scientist must accept the disciplines of research and the artist must also subject himself to exacting effort if masterpieces are to be created. In great religion there must also be the disciplines of worship, thought, and fellowship. These are the requirements if our Christian faith is to continue as a power in human life and affairs.

Our Quaker meetings for worship should bring men into the actual presence of God. We come with hearts and minds prepared for communion with our Father, and we yield ourselves up to the influence of the divine presence. We do not come to the service to please men but to find God. This is the ultimate meaning of all that transpires in a Meeting for Worship. A Friends Meeting which loses sight of this objective has lost its reason for being.

There are at least two results from such a worship experience: Pride, conceit, jealousies, littleness, and hatreds fall away, and we see ourselves before God. Our only prayer is, "God be merciful to me, a sinner." As we persist in worship, we then feel the strong hand of God lift us to our feet, and in His forgiveness we find power, peace, and new meaning of life.

During my six weeks at Pendle Hill this past summer, I realized as never before how little we really prepare ourselves for the worship experience. For the most part Friends are no longer subjecting themselves to the disciplines of prayer, worship and meditation. As a result the great spiritual realities have no meaning to our lives and Meetings.

Until Friends once again become basically a worshipping group of people, we cannot expect any great spiritual rebirth in the Society. As a first step we must acquaint ourselves anew with the spiritual classics, and be willing to spend time in our rooms of prayer.

* * *

The discipline of honest thinking is another requirement of Christian faith. We must give a reason for the hope that is within us. This many of us are unable to do and thus we wind up mouthing the great creedal affirmations and convictions of our fathers. Please understand, I have no objections to the convictions and institutions of our Quaker heritage, but we cannot successfully inherit the meaning which made them vital factors in their day. This we must earn. A healthy Society of Friends cannot be just a collection of doctrines and traditional observances, but essentially an experience and vital everyday relationship with God. As one man has said: "We must be willing and able to find a firm foundation for our faith in terms of our own experience, our own problems, our own day. In doing this we shall need all the help our fathers can give us—and more too! We shall need what John Masefield

(Continued on page 70)

Index

Dedicated to Discipline, by Richard P. Newby 66
Editorials: Views on the News, by E. T. E. 67
Piety, Fervor, Concern and Action, by J. Stuart Innerst 68
Young Friends Seminar 69
Plain Speech: Presbyterian Men, by D. E. T. 69
Seminar for Pastors 70
Missionaries Needed 70
A Calm and Loving Dignity 71
Statements on Race 71
Your Whole Life is a Gift, by Don O. Noel Jr. 72
Quakers in India, by Sumner A. Mills 72
Literature in Review 73
Correspondence 73
The Sunday School Lesson, by John C. Harvey 74
Friendly Life 75
Coming Events 75
Friendly Fellowship 77
Vital Statistics 78
Local Meeting Directory 80

THE AMERICAN FRIEND — New Series, Vol. XLV, No. 5
Old Series, Vol. LXIV, No. 5

AUTHORIZED BY THE FIVE YEARS MEETING OF FRIENDS
PUBLISHED FORTNIGHTLY BY THE FRIENDS PUBLICATION BOARD
AT BERNE, INDIANA

ADDRESS ALL CORRESPONDENCE TO
THE AMERICAN FRIEND
101 QUAKER HILL DRIVE
RICHMOND, INDIANA

Errol T. Elliott, Editor
Eleanor Zelliot, Assistant to Editor
Frances Ryan, Assistant for Circulation and Advertising
E. Merrill Root, Editor of Poetry

EDITORIAL CONTRIBUTORS

D. Elton Trueblood ..... Richmond, Indiana
Alexander C. Purdy ..... Hartford, Connecticut
Dorothy Gilbert Thorne ..... Wilmington, Ohio
T. Canby Jones ..... Wilmington, Ohio
Harold Walker ..... Whittier, Calif.

PUBLICATION BOARD

James C. Matchett, Chairman ..... Chicago, Illinois
Edward Nusbaum ..... Richmond, Indiana
Howard Thorne ..... Wilmington, Ohio
Helen L. Woodard ..... Georgetown, Illinois
Asher Woolley ..... Richmond, Indiana

EDITORIAL COUNCIL

Ashton M. Otis, Chairman ..... Whittier, California
Mabel G. Bailey ..... Hartford, Connecticut
Corona Rayle Cook ..... Central City, Nebraska

SUBSCRIPTION RATES

Subscription Price ..... $3.00 per year
Foreign, 75 cents extra. Single copies, 15 cents.
Advertising in the Local Meeting Directory, 10 cents per line per issue. Other Advertising rates given on application.

Member Yearly Meetings of the Five Years Meeting of Friends: Baltimore (Homewood), California, Canada, Cuba, East Africa, Indiana, Iowa, Jamaica, Nebraska, New England, New York, North Carolina, Western, and Wilmington.

Entered as second-class mail matter at the post-office of Berne, Indiana

Editorials . . .

Views on the News

Religion does not so much meet political questions "head on," but, as in all other areas of thought and action, it penetrates them. It raises the question of values and throws a spiritual climate around them. It raises the concepts and the words: right, wrong, duty, conscience. For one with a Christian faith, his religion should confront the basic philosophy beneath every political system or decision and, from that depth level, approach political action. Though he can not work out problems in the context of a Utopia that does not exist he wants, at least, to feel that decision and action are on the right way, going the right direction. He must not lose the sense of direction that his faith has given him. Making religion effective in political affairs is not easy, but as Martin Buber says, it is our business to "drive the plowshare of normative principle into the hard soil of political fact."

* * *

More than two weeks after these words are written this journal comes to the hands of readers. Last night the President spoke over televsion about the Middle East problem with special reference to the unwillingness of Israel to withdraw troops from Aqaba and Gaza. Probably the threat if not the actual pressure of economic sanctions will bring compliance by Israel with the demand of the United Nations. This is, of course, a use of power, force, coercion, though short of violence. It recognizes that power centers exist and calls upon them to be exerted. Mixed though the moral considerations are, the better rather than the worse use of such power, under the United Nations, is a further step toward the principles of law and order among nations. Yet the real power that comes from within a nation, and leads it to comply for reasons of moral responsibility, is the deeper resource that is coming slowly into world affairs.

* * *

In the manouvering of nations for strategic positions, the significance of distance has all but disappeared. American military bases in Iraq or Russian bases in Mexico would have little more potential than those within their own borders, in view of the ballistic missles now being produced. What's a thousand miles or ten thousand if devastating atomic war-heads can be attached to unerring weapons moving at supersonic speeds? Ground troop movements and their control of strategic areas still are effective, but have less meaning with every development of weapons. Any "doctrine" that would put American power in the Middle East or Russian power in Central America has in view military striking potential, and more. It is well to discern the motives and interests behind all policies, for the new boundaries of nations run not with the mountains, rivers, or oceans that border them, but through the hearts of men, divided *within* and then *among* themselves.

We may make deals with present day rulers for our own vantage but, as A. J. Muste has written, there is a danger of giving "access for Communism to the people who will rule tomorrow while we do business with the regimes that appear to rule and that hold property today." The real answers must go deeper—into the economic development and welfare of depressed populations.

* * *

Salute to Ghana, the newest self-governing nation and the first to be brought into existence under the guidance and encouragement of the United Nations! Ghana has come to a sovereign independence without the firing of a shot. Her birth is not wreathed in battle smoke. Step by step the problems involved in working out a satisfactory basis of unity with somewhat diverse groups have been studied and, in full light the indigenous population has chosen their course, as the Gold Coast of West Africa becomes Ghana. This is a specific accomplishment under the United Nations and will bring new loyalty especially from the African-Asian bloc.

* * *

Despite the bitter opposition of the White Citizens Councils, a gentle revolution is moving toward its fulfillment. It is nothing short of amazing to see *how* it is taking place. The spirit of Negro leadership exemplifies, on the whole, the best of which a changing society is capable. Negro ministers are going to jail for taking bus seats in compliance with what they believe is the divine law of human rights, but they are going in good spirit. The statement of The Montgomery Improvement Association elsewhere in these pages is a masterpiece in spiritual guidance. Here is new evidence that only the meek can inherit the earth!

* * *

In the work of racial integrity there is enough blame to go around and enough work for every community. Friends of the Alamitos Friends Meeting in Garden Grove, near Los Angeles, have cooperated with other churches of the community in overcoming an ugly and threatening situation. A small mob gathered in front of a house purchased by the family of a Negro Lieutenant of the United States Air Force, a graduate of Annapolis. By this and other means pressure was exerted to prevent their moving into the community. With religious forces, including Protestant ministers and a Catholic priest leading, the entire atmosphere of hostility was changed. The opposition was discovered to be a minority and the new family was given an overwhelming welcome with neighbors aiding in their moving, bringing in food and extending hospitality. This is not the only case in which, to the surprise of persons friendly to equal rights, the forces of goodwill rose to the occasion.

* * *

The American Bible Society has chosen as the theme for this year, "Now in 1100 Tongues," having reached that many languages and dialects with part or

entire translations of the Bible. This is both a literary and spiritual triumph. Yet it must be accompanied by something more, a task in which Christian Education leads—for every new reader there is need for a modern Phillip to ask, "Understandest thou what thou readest?" and then to give spiritual guidance. Merely reading the words of the Bible, without catching spiritual and practical applications, will not be enough. A kind of depth reading is required which leads one to an experience, as George Fox suggested, of that spirit which gave forth the Scriptures. Even so, the ability to read is a first and necessary step toward understanding. A world illiterate either in reading or in spirit can hardly become a spiritually guided world. E. T. E.

A Personal and a Social Gospel

Piety, Fervor, Concern and Action

By J. Stuart Innerst

Stuart Innerst is pastor of the First Friends Meeting in Pasadena, California. A convinced Friend and a professional writer, he has been concerned in various activities of the Society of Friends.

It is unfortunate that Christians ever should have thought of a *personal* as distinct from a *social* gospel. Such a division ignores the very nature of life and of the gospel. Someone has well said that religion that doesn't begin with the individual never begins, but religion that ends with the individual ends.

There is nothing like purely personal living. Each of us has his roots in the social soil. Behind you are millions of ancestors who helped to make you what you are. With you on this planet are more than two billion people with whom your life is merged. Think of all who had a hand in placing an orange on your breakfast menu this morning, or delivering a newspaper to your door. Never was it more true that "no man liveth unto himself."

Just as there is nothing like purely personal living, so there can be no purely personal religion,—at least of a healthy and dynamic kind. Consider, for example, your morning devotions. Here is something very private. You are alone. You may not yet have seen another person. Yet how long can you pray as a Christian should pray without saying "we" or "us"? Inevitably, you pray for your family, friends, church and so on. Intercessory prayer is social prayer.

Singular and Plural

To begin with then, the nature of life and the nature of Christianity is such that you cannot separate the personal from the social. God created us individuals, but set us in families. He is the author of both concepts "personal" and "social." The one stands for human life in the singular, the other, in the plural.

Jesus recognized these two aspects of life and religion and held them in right relationship to each other. "Repent", he said, "for the kingdom of heaven is at hand." "Repent" states the personal requirement, "the kingdom of heaven", the social objective. Again, "For their sakes I sanctify myself." "I sanctify myself" expresses personal commitment, "for their sakes", social responsibility. In the great commandments the intimate relationship between the personal and social aspects of vital religion also stands forth. Love to God expresses itself in personal worship and obedience; love to man, in social service such as we see in the parable of the Good Samaritan (Luke 10:25-37)), or that of the Last Judgment (Matt. 25:31-46).

Not only is the nature of life such that you cannot have purely personal religion, but the moral problem of the world is such that you cannot escape the social demands of ethical religion. We sing, "This is my Father's world." But it's something other than our Father wants it to be. It's a wicked, world in many respects and needs to be fashioned into what God wills.

Dynamic religion makes a man a rebel against the evil he encounters in the world. It drives him forth to battle for righteousness. Thus, Moses could not forever enjoy the solitude of his shepherd life in Midian. There was social injustice in Egypt that disturbed his peace of mind. And in the name of God he goes forth to become what today we would call the leader of a strike against Pharaoh.

It was this same sense of a divine mission that led the prophets to preach against the social sins of their day. In the prophecy of Isaiah, it will be recalled, Jesus found words that he could make his own when he embarked upon his public work: "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised."

This he declared to be his mission. After he was gone, it was said of him, "He went about doing good." His followers felt led to do likewise. His spirit within impelled them to work for the redemption of mankind from social ills. Castaway babies were adopted and reared. What was probably the first Christian hospital was established at the mouth of the Tiber in the second century. It cared for sick and worn-out slaves banished there by the government and left to die.

Lips and Lives

So eager were Christians to be of help to Roman prisoners, that Licinius had a law passed against "being soft" on criminals. When missionaries penetrated into northern Europe, they went not only preaching with their lips but with their lives. They built bridges and roads, taught farmers how to improve their crops, organized schools, nursed the sick.

St. Bernard in the eleventh century established hundreds of communities in which the making of a living and the living of the Christian life went hand in hand. Religion was not relegated to special times and places, aloof from industry and business. It was a vital force that impregnated every area of human endeavor. Unfortunately,

this was not true of the main stream of Christianity.

It is to be noted that when Quakerism arose in England and revived a decadent religion, it began with "waiting on the Lord." It expressed itself in evangelistic fervor that convicted people of sin and made converts of them. But it didn't stop there. Waiting on the Lord filled early Friends with love for the Lord and their fellowmen. It led them to "bear one another's burdens" within the meeting. It kindled a concern for the spiritual and social welfare of men everywhere.

As it developed, it prompted Friends to labor for prison reform, the protection of civil liberties, the abolition of slavery, capital punishment, conscription and war. Is it not correct to say that Quakerism at its best combines personal piety and evangelistic fervor with social concern and action?

Young Friends Seminars

Pictured on our cover are some of the Young Friends who attended the February High School Seminar in Washington on the theme "World Peace and the Middle East." Sponsored by the Youth Department of the Five Years Meeting and the Friends Committee on National Legislation, these seminars and others like them are proving more and more valuable in giving young people a broader view of the world and its problems and a closer grasp on the Christian answers to tensions.

Other Young Friends who attended the February seminar were Alice A. Shemeth, Leicester, Mass.; Russell Cornell, New Bedford, Mass.; Jack Hawes and Beverly Morrison, Dartmouth, Mass.; Joyce Borden, South Westport, Mass.; Sherwood Thomas, Waldo Hinshaw, Jane Coltrane, and Sam Talbert, Jr., Guilford College, N. C.; Wayne Campbell, High Point, N. C.; Charles Ronald Norwood, Winston-Salem, N. C.; Terome Gough, Jonesboro, Ind.; Arlen Hasty, Lolita Harvey and Carolyn Winslow, Fairmount, Ind.; Tim Wilcox, Carol Harvey, Marilyn Wilmore and Mike Mott, Indianapolis, Indiana; Harvey Doggett and Pat Williams, Spring Valley, Ohio; Julia Bach, West Elkton, Ohio; drivers included Roy Schutz of Spring Valley, Ohio; Jeanette Brewer and Mary Frances Harvey of Fairmount, Indiana; John Harvey of New Castle, Indiana; Milton Hadley of Amesbury, Mass.; and Wayne Carter of Richmond, Ind.

Another seminar, also on the Mid East, is planned for March 14-16. Address Wayne Carter, Young Friends Department, 101 Quaker Hill Drive, Richmond, Indiana, for further information.

PLAIN SPEECH

Presbyterian Men

The winter of 1957 marks the tenth anniversary of the great assemblies of Presbyterian Men. What is remarkable is not that this movement has been going on for ten years, but that it has been going on for *only* ten years. This is hard to believe when we realize something of the power which the movement represents. Ten years ago very little of the great awakening among Protestant men was in evidence, and now it is a major factor in most of the denominations.

When the gatherings of Presbyterian Men began in 1947 it was all that the organizers could do to assemble 600 men in the first national meeting in Chicago, but now, in 1957, it is necessary to hold meetings in four great cities, New York, Chicago, Wichita and San Francisco.

The story of these ten years may turn out to be a very important one in the entire Christian cause. There was a time when Christian work, other than that of professional clergymen, was largely confined to women and, in many local congregations, the men were badly outnumbered. The decade just ended indicates a radical change in this situation. Thousands of men who were heretofore merely nominal Christians or were not Christians at all have come to appreciate the joys of Christian discipleship.

There are two good reasons for supposing that the growth of the men's movement is more than superficial or ephemeral. The first reason is that the attendance at the national gatherings is largely a result of personal commitment and not at all of a desire for entertainment. Men go long distances, at considerable personal expense, not to watch parades, but to learn more fully what they can do to promote Christ's kingdom, particularly in their regular daily employment. More and more the theme of the conferences is "The Christian and His Daily Work." Most of the men come together, whatever the denominational tie, not for what they can get, but to learn how they can give, more thoroughly and intelligently.

The second reason for believing that the men's movement may have a permanent and profound effect is involved in the character of the leaders. To a very great extent, the men who are giving direction are men living in their greatest period of productivity, and who have been converted in maturity. Characteristically, they are men who have had long years of virtual separation from Christian influences. Some have been alcoholics, some have been frankly pagan, many have been supposedly self-sufficient. Then something tremendous has happened. Faced with the realities of life, sobered by the revolutionary forces of our time, shocked by the patent inadequacy of a mere power culture, these men have turned to the Living God so revealed in Christ and have found consequent meaning in life. Therefore, the gospel, for such men, is not a decorative device for a respectable existence, but actually new life and salvation. Men who have been taken from death to life cannot face their experience lightly; they know that they have a responsibility to share.

It has been a great ten years. If we do not waste our opportunities, we are on the verge of something truly significant in the whole Christian cause.

D. E. T.

Dedicated to Discipline

(*Continued from page 66*)

has called the 'illumined mind and the illumined heart,' the ability to become sincere, and to feel deeply and to think clearly about the will of God, who is as much at work today as ever in the lives of men."

* * *

Our Christian faith is also a discipline in fellowship. It finds expression in a corporate venture as well as a personal experience. Every Friends Meeting should seek to be a fellowship of persons who learn to share life with one another, who trust and appreciate one another, and who love one another.

In the fellowship of the Meeting, one's life is brought under the judgment of God, "for all have sinned, and come short of the glory of God." We see ourselves as others see us, and recognize the need for steady assistance in the continuing experience of belonging to humanity.

Rufus Jones has reminded us that, "a genuine Friends Meeting must be something more than a number of individual atoms occupying the space in a meeting house." All members are fused into one body, and in the words of Robert Barclay: "As many candles lighted, and put in one place, do greatly augment the light, and make it more to shine forth, so when many are gathered together into the same life, there is more of the glory of God, and His power appears, to the refreshment of each individual, for he partakes not only of the light and life raised in himself, but in all the rest."

The great problems within the Society of Friends, and the conquest of the world's evils cannot be achieved, unless we are willing to subject ourselves to the spiritual disciplines of our faith. In this sense, "the gate is narrow and the way is hard," but this is the pathway "that leads to life." Matthew 7:14.

Richard P. Newby

Seminars for Pastors

"The Quaker Role in Political Life" will be the theme of a four day seminar for Friends' pastors, meeting secretaries and Yearly Meeting secretaries or superintendents to be held April 29 through May 3 in Washington, D. C. Mornings are to be devoted to getting acquainted with the work and workers of other denominational groups in Washington; afternoons are to be spent with representatives of government agencies dealing with some of the outstanding concerns of Friends; evenings will be given over to discussing as Friends and with Friends what the opportunities and responsibilities are in the field of political education and action.

As now planned, a special luncheon meeting will give opportunity to meet with one or two members of Congress who would speak on issues of concern to Friends. Also a dinner meeting is being set up with Quaker members in Congress as guests.

Disarmament, civil rights, Indian affairs and foreign aid will be among the questions discussed.

The Friends Committee on National Legislation, which sponsors the seminar, will aid with some of the hospitality expenses in Washington. A folder announcing the Seminar is being mailed to all pastors and secretaries. Interested Friends should write the Friends Committee on National Legislation, 104 C St., N. E., Washington, D. C.

* * *

Two seminars in New York were conducted by the Friends World Committee in February, in the interests of acquainting Friends with the work of the United Nations and the Quaker Program at the U. N. sponsored by the Friends World Committee and the American Friends Service Committee. A seminar held February 11-13 for pastors and other Friends leaders included the following Friends: Jay and Louise Beede and Jim Johnson, Richmond, Indiana; Thomas Cooper, Columbiana, Ohio; Walter James and Robert Rockwell, Barnesville, Ohio; Walter Schutt, Howard and Dorothy Thorne, Wilmington, Ohio; Sara Braddock, Waynesville, Ohio; John Pipkin, Sophia, North Carolina; Orval Dillon, Belvidere, North Carolina; Leslie Winslow, Yadkinville, North Carolina; Albert Bohnert and Edwin Barker, Greenfield, Indiana; George Rausch, Urbana, Illinois; Walter McAdams, Amboy, Indiana; James Furbay, Mooresville, Indiana.

Missionaries Needed

The American Friends Board of Missions has openings for the following personnel on our mission fields:

1. Principal for Friends Educational Council in Jamaica. Would need administrative ability and good business judgment. He should be able and willing to help out in the work of the churches.

2. Relief worker for Arthold Latham due on furlough from Jamaica this summer. Pastoral duties.

3. Qualified bookkeeper (single preferred) for Kaimosi, Kenya Colony, East Africa.

4. Superintendent of Evangelistic Department for East Africa Yearly Meeting.

5. Teacher for Junior Missionary School in East Africa. The Missionary Committee of Indiana Yearly Meeting is raising the funds for this.

6. Practical farmer to develop acreage at Kaimosi, East Africa. (Quaker Men's Project.)

For further information apply to American Friends Board of Missions, 101 Quaker Hill Drive, Richmond, Indiana.

Rufus Jones on Missions

Louis L. Lock, Friends missionary in Kenya now on furlough, sent us the following statement made by Rufus Jones in 1936 in an issue of "The Friend" commemorating the 50th anniversary of the Japan Committee:

There must be no serious thought of slackening the missionary interest of zeal. It is always a mistake to conclude that our problems of life at home are so great and absorbing that we cannot afford to send any money or workers abroad. Someone has cynically remarked recently that we have too little Christianity to warrant our "exporting" any. That attitude tends all the time to keep our stock of Christianity at a low stage. Christianity which is not outreaching, self-giving, overbrimming for others, is pretty certain to become anemic and grasping. Christ's kind of life always makes the cup 'run over.'

Letters from Rufus Jones

To the Editor:

I am preparing a biography of Rufus M. Jones. I should appreciate it very much if any of your readers who have letters from him would make them available to me. Any letters lent to me would of course be carefully and promptly returned.

Elizabeth Gray Vining
333 West Mt. Airy Avenue
Philadelphia 19, Penna.

"A Calm and Loving Dignity"

The unusual Christian spirit revealed in the following detailed and practical "Integrated Bus Suggestions" put out by the Montgomery (Alabama) Improvement Association when the Supreme Court upheld the Negroes' right to sit anywhere in a bus has caused us to reprint the suggestions from Fellowship magazine for February, 1957.

Dec. 19, 1956—This is a historic week because segregation on buses has now been declared unconstitutional. Within a few days the Supreme Court Mandate will reach Montgomery and you will be reboarding integrated buses. This places upon us all a tremendous responsibility of maintaining, in face of what could be some unpleasantness, a calm and loving dignity befitting good citizens and members of our race. If there is violence in word or deed it must not be our people who commit it.

For your help and convenience the following suggestions are made. Will you read, study and memorize them so that our nonviolent determination may not be endangered. First, some general suggestions:

1. Not all white people are opposed to integrated buses. Accept goodwill on the part of many.

2. The whole bus is now for the use of all people. Take a vacant seat.

3. Pray for guidance and commit yourself to complete nonviolence in word and action as you enter the bus.

4. Demonstrate the calm dignity of our Montgomery people in your actions.

5. In all things observe ordinary rules of courtesy and good behavior.

6. Remember that this is not a victory for Negroes alone, but for all Montgomery and the South. Do not boast! Do not brag!

7. Be quiet but friendly; proud but not arrogant; joyous but not boisterous.

8. Be loving enough to absorb evil and understanding enough to turn an enemy into a friend.

Now for some specific suggestions:

1. The bus driver is in charge of the bus and has been instructed to obey the law. Assume that he will cooperate in helping you occupy any vacant seat.

2. Do not deliberately sit by a white person, unless there is no other seat.

3. In sitting down by a person, white or colored, say "May I" or "Pardon me," as you sit. This is a common courtesy.

4. If cursed, do not curse back. If pushed, do not push back. It struck, do not strike back, but evidence love and goodwill at all times.

5. In case of an incident, talk as little as possible, and always in a quiet tone. Do not get up from your seat! Report all serious incidents to the bus driver.

6. For the first few days try to get on the bus with a friend in whose nonviolence you have confidence. You can uphold one another by a glance or a prayer.

7. If another person is being molested, do not arise to go to his defense, but pray for the oppressor and use moral and spiritual force to carry on the struggle for justice.

8. According to your own ability and personality, do not be afraid to experiment with new and creative techniques for achieving reconciliation and social change.

9. If you feel you cannot take it, walk for another week or two. We have confidence in our people. God bless you all.

The Montgomery Improvement Association
The Rev. M. L. King, Jr. President
The Rev. W. J. Powell, Secretary

Statements on Race

The pastor of a Friends Meeting in a Northern city wrote the following editorial in the February issue of his church publication. We have changed the name of the city to "our town," for the questions might well be asked of all of us.

Three personal affronts to colored people in the company of one of of our college youth were recently witnessed in one week. The mockery of children, the refusal of a barber to give service, and the refusal of housing all occurred in our town.

Is it true that our town is one of the most segregated cities in the county? Is it true that a Negro cannot find a place to stay over night in our town? Is it true that Negroes can neither buy nor rent housing in our town? Is it true that colored people working in skilled and professional capacities in our town have no desire to reside here because of our segregation prejudice?

These are the reports that are being generally circulated.

If these reports are not true, let's raise our voices unitedly in a declaration of "liberty and justice for all." Let us take our stand with the Administration and the U.S. Supreme Court and make our ideals incarnate.

If these reports are true, then let us go to our knees and find out what it means to be a child of "God who hath made of one blood all nations of men." (Acts 17:26)

* * *

A statement from the Ministerial Association of Richmond, Virginia, protesting recent legislative and executive efforts to circumvent the U. S. Supreme Court decision on segregation in the public schools has been approved by a Southern Meeting. Copies of the Ministerial Association statement may be obtained at 5c each from the Presbyterian Outlook, 1 North Sixth St., Richmond 19, Virginia. The Quarterly Meeting Minute reads:

The Potomac Quarterly Meeting of the Religious Society of Friends, in session February 16, 1957, including Virginia citizens in its membership, notes with appreciation the Statement of Conviction on Race adopted January 28, 1957 by the Richmond Ministers Association. Believing as we do in the manifest spirit of the Divine in each individual soul, our convictions support in principle the premises and the conclusions of this Statement. We avow our intention to cooperate, in such manner as possible, in carrying out the purposes of this Statement to "encourage race relations which are morally and religiously sound."

W. Herbert Brown, Clerk

A.F.S.C. Services

A shipment of vitamins and antibiotics donated by American drug manufacturers for use among Suez Canal Zone refugees and evacuees was flown by the American Friends Service Committee to Cairo in mid-February. The A.F.S.C. plans to ship up to $15,000 worth of medicine as part of a response to emergency needs in Egypt.

Gordon Hirabayashi, a Friend from Seattle, Washington, who is on the faculty of the America University at Cairo, is acting as the A.F.S.C. representative in Egypt.

* * *

Two shipments of clothing and material aids were sent to South Carolina recently by the American Friends Service Committee for distribution among distressed Negro families in Orangeburg county. The aid is part of the assistance being given to Negro citizens in the South who are suffering economic and legal restrictions imposed by opponents of integration.

Your Whole Life is A Gift

I recently had the opportunity to spend a few days, during my visit to India, walking with Acharya Vinoba Bhave, the "walking saint" whose program of land gifts is bringing a non-violent revolution to Indian agriculture. My wife and I had enjoyed three days of wonderful hospitality with Vinoba's group, and as we left I sought to make a small contribution to their work, in some measure to reimburse them.

The secretary of the group smilingly declined my offer; I insisted, explaining that since it is Vinoba's avowed purpose to collect gifts from people to help the needy, I would like to make this my small gift.

He looked up at me. "You are a Quaker, aren't you?" he asked. I nodded assent.

"Then your *whole life is a gift, isn't it?*" he smiled at me.

In Vinoba's program, he has coined several words to describe the contributions which different people can make. Each is a kind of *dan: dan* means gift, but in the special sense of sharing. The landlord gives of his excess land, offering the *bhoodan,* or land gift, which has come to symbolize the movement. Recently, whole villages have given all of their lands into common village ownership; this is *gramdan,* or village gift. City dwellers who wish to join the program may pledge a part of their regular income, *sampattidan.* And at the core of the whole movement are the young people who are pledging their lives to be spent in the villages, guiding the peasants in their attempt to better themselves, often foresaking comfortable homes to go and live in the villages, at the villagers' bare subsistence level. Their is *jivandan,* the sharing gift of one's life.

We finally agreed that I might purchase some literature, thus making an indirect contribution, and we parted firm friends. But since then I have often been reminded of the ready assurance that, because I am a Quaker, my whole life must be a *dan,* a sharing gift.

It is a grave responsibility which he settled on all of us Quakers. Ours is not to be merely the gift of part, of even all, of our land; not merely the sharing of our income; ours is to be the unstinting, ungrudging, ceaseless sharing of our whole lives, the giving of ourselves to others. This is the reputation which Quakers have won halfway around the world, and I find both despair and courage in contemplating the awesome task which is ours if we are to live up to that reputation:

"Your whole life is a gift."

Don O. Noel, Jr.

Madura
South India

Clarence and Lilly Pickett and Sumner and Lela Mills, whose travels around the world we have followed with occasional letters from the Mills in this journal, are shown here with the Friends Advisory Committee meeting in January at Rasulia, India. Left to right, front row, are: John Johnson, Gurdial Malik, Lela Mills, Dorothy Johnson, Doris Chetsingh, Miyoko Bassett, Marjorie Sykes, Philip Bhurelall, Bhanwarilal Choudhri and Alice Barnes. Second row: Ranjit Chetsingh, Lilly Pickett, Clarence Pickett, Benjamin Polk, Philip Zealey, Sumner Mills, and Laury Baker. The Advisory Committee met preceding the Friends Conference described below.

Quakers in India

"Our Quaker Testimonies in the Indian Situation" was the theme of a conference held January 25-27 at Rasulia, India. Marjorie Sykes chaired the Conference with Alfred Chitya, Clerk of Mid-India Yearly Meeting as co-chairman. From 60 to 100 persons were present at different sessions of the conference.

Ranjit Chetsingh reviewed Friends work in India, going back to 1868 when Rachel Metcalfe, English Friend and wheelchair evangelist, social worker and educator came to India. He traced the growth of Friends outreach and industrial training program in the Rasulia area until the great famine in the '90's. The high tide was just prior to World War I when 17 British Friends were engaged in Mid-India mission work of all kinds. Later contacts and cooperation with C. F. Andrews, Gandhi and other leaders of the independence movement began.

Delhi Friends Center reported that it is looking forward to an enlarged program with the coming of James and Dorothy Bristol next autumn. Barpali Center gave a review of its work with the development of weavers cooperative, fish ponds, wells and pumps and health services. The local Barpali Communist and chief American Friends Service Committee critic has been won over and his attitude changed completely toward Quaker service.

Gurdial Malik spoke on the concern that Friends be yeast in bringing communal harmony between Hindus and Moslems in India.

Everett Cattell traced the work of Ohio Yearly Meeting Friends in Central India from the great famine days in the 1890's. The mission brought up a generation of orphans who remained dependent and is now trying to consolidate its gains. They have a good hospital program. He made a strong plea for the understanding of the separate roles of evangelism and service programs.

Sumner A. Mills

Sumner and Lela Mills are now visiting the Friends Africa Mission at Kaimosi, Kenya. Clarence and Lilly Pickett are in England for the final visit of their round the world trip. Another long-term traveller, Levinus Painter, returns in March.

Literature in Review

All books reviewed in these columns may be purchased through the Friends Book and Supply House, 101 Quaker Hill Drive, Richmond, Indiana.

To See the Dream, by Jessamyn West; Harcourt, Brace & Co.; 314 pages; $3.95.

The author of *Friendly Persuasion* has written her "journal" while acting as script writer and technical advisor to the studio making her book into a box office movie attraction. One learns a great deal about Jessamyn West as he reads this journal. It is written somewhat in a diary fashion, but she also comments at great length upon life, people and places.

After *Friendly Persuasion* became a best-selling book, she thought she was through with it and was not enthusiastic about its being made into a movie. Two or three times she suggests that she had no idea of propagating the Quaker faith as a writer, or "I have no intention of becoming the sweet singer of Quakerdom, the good gray novelist."

Yet the major part of *To See the Dream* is concerned with the year she spent commuting between Nappa and Hollywood, conferring with studio officials, writing the script and supervising the filming of *Friendly Persuasion.* "The Dream" was what director William Wyler called *Friendly Persuasion;* hence her title, "To See the Dream." All of the details of movie-making are most interestingly told, and Jessamyn West thinks that, because of the Hollywood treadmill, if any more saints are made, they will be made there.

She didn't always have her way in deciding what of the book was included or left out of the film. She still cannot "stomach" the scene of the visit of Jess and Josh to the widow Hudspeth's home, with the three girls falling "upon Josh as if they were cannibals and he were meat." "But Mr. Wyler loved it," she writes. Also she had a time keeping as much Quaker spirit on pacifism and war as was left, compromising with Jess taking the gun, but not using it.

Some Friends will doubtless lift eyebrows or be plain shocked at some of Miss West's statements about Quakers as well as her very liberal views on certain social behavior. She is honest and bares her soul very freely. I think perhaps, all in all, she has done Quakerism a good service, both in *Friendly Persuasion,* and in telling her tale of its movie-making.

Robert M. Jones

* * *

The White Dove, by Helen Corse Barney; Crown Publishers, Inc.; 256 pages; $3.50.

Helen Corse Barney has turned from the historical past of her first three books to the immediate present in her latest story, "The White Dove", with its presentation of the problems of the Seminole Indians of today in their home in the Everglades of Florida. The problems gain life and reality as they are seen through the eyes of Osceola, a young Indian chief who has been in the United States army and has just completed a year in college where he became acquainted with a young Quaker girl, Honor Dixon, called by him Poshowee, the White Dove.

Honor attempts to persuade the rich cattle rancher, her future father-in-law, and the Indians of the Seminole tribe to apply the Friends' principle of love and forbearance to their dealings with each other. She succeeds in a romantically beautiful way which may not be too realistic, but the story has truth and beauty and is well worth reading. Its sympathetic treatment of the situation of Indians everywhere should gain attention for this very pressing problem.

Helen Corse Barney is a member of Friends, living in Clearwater, Florida.

Alice E. Rees

* * *

A Shelter from Compassion, by Ruth E. Durr; Pendle Hill Pamphlet 87; thirty-five cents.

How do we meet the desperate need of others? Do we choose to be preoccupied, or to appear sad, or openly to "pass by on the other side?" By what right do we close our hearts and our minds when sickness, poverty and death confront us with problems which we think too great for us? The ways are various by which we build our "shelters from compassion."

But who can maintain his integrity and yet close his eyes to the sorrows of mankind. To know God is to be compassionate. Truly, the one valid communion with God is "through the sacrament of devotion to some love beyond our own sphere."

Mildred Hale

* * *

The article, "African Quakers in Kenya," which appeared in the December Reader's Digest has been reprinted and is available without charge from the Board of Missions, 101 Quaker Hill Drive, Richmond, Indiana.

Correspondence

Friendly Persuasion

To the Editor:

I can not let the criticism of "Friendly Persuasion" in The American Friend of January 10 pass without an answer. I suppose the reason that so many of us liked it so much is that it portrays the Friends of 1862 as human rather than too saintly perfect. As I watched the picture I was not ashamed for one minute of being a Friend . . . The father's advice to the son about the dagger in his heart sounded very much like what George Fox is reported to have said to William Penn about wearing his sword as long as he could. I was also impressed with the comment, "I am only his father, not his conscience."

Elizabeth L. Ott
Guilford College, N. C.

* * *

. . . I have learned that the best way to judge the worth of a story or picture is to ask myself, "Is there a central thought or theme which can be couched in a few words and which I can hold in my mind and ponder afterward?" This was not hard to find in the picture. It is there, repeated in such a variety of situation both humorous and serious that one cannot miss it. The incidents move the story straight to the climax where Jess meets the real test of his deep belief that the use of force is wrong . . . His triumph is a tribute to Hollywood and the author-technical advisor, for audiences are *glad* that he did not use the gun in his hand.

Elizabeth H. Emerson
Elon College, N. C.

* * *

There has been considerable comment on the book and play, *Friendly Persuasion.* Neither of these are accurate as regards real Quaker life, thought and practice . . . The saddest thing is the misrepresentation of the Quaker peace testimony. Have we been so lax in this that Hollywood does not understand? . . . Why should Hollywood with its sins and superficialities try to portray a religious group like the Friends, with their distinctive testimonies? . . .

John W. Dorland
Pasadena, Calif.

The Sunday School Lesson

Prepared by John C. Harvey

March 31

How Shall We Be Judged?

Matthew 25:31-46

Some people are inclined today to leave out the word "how" in the above question, and ask instead, "Shall we be judged?" They do this as a result of their reaction against grotesque presentations of "Judgment Day theology." Some pictures of The Judgment are revolting, and seem to be an insult to the character of God. We need to avoid melodramatic descriptions of details of The Judgment—an affair over which we have no charge.

However, we do well to remember that Jesus assumed without question that there is a judgment upon every man's life. When we think seriously about it, we know from our own experience that this is true. It follows from the law of cause and effect. In every area of life and thought, there is a direct connection between the action and the reaction. Actions in harmony with "the grain of the universe" are vindicated by the results that follow, and actions out of harmony with God's laws are, sooner or later, discredited because of the judgment that comes consistently upon them.

We may disagree as to what constitutes moral or immoral conduct; but if we live in a moral world at all, then judgment is an essential part of our lives, and cannot be avoided. We hesitate to think of God as a Judge, but we ought to be glad that He has not forsaken His dependability in the moral law as well as in the "natural laws" such as those of physics and chemistry.

Sometimes judgment is temporarily postponed. An airplane avoids the "judgment" involved in the force of gravity for awhile, but does not permanently escape that judgment. It seems to many of us that this postponement of justice on earth makes more necessary some kind of adjustment in life after death. Jesus believed in earthly injustices being righted in heaven, as indicated in the parable of Dives the rich man and Lazarus the beggar.

While we work for as full a degree of justice as we can attain in our human relations, we should not make justice our first aim. Our first aim is to discover God's will and to live by it. Then we shall be ready for the judgment as it comes.

There is something very sobering in the thought that every attitude, word and deed of our lives registers for good or bad in the eventual judgment of our total life. Some day the truth will be known so clearly that we shall know, as God knows, whether we belong with the sheep or the goats. There is a judgment, and we are preparing for it every day, while at the same time experiencing a taste of it as we go along.

Our most helpful counsel is in the words of Jesus following that great word "Inasmuch." It is here that we find a solid basis for determining the course of our lives. Here we are clearly shown that dedicated, loving service in the name of Christ and in behalf of sufferers is *the answer.* It is on that basis that we are judged and will be judged.

If we are to be judged on the basis of deeds only, then what difference does it make what we believe? Why? If God judges us on an individual basis, why do we pass "snap judgment" on each other as groups?

April 7

The Significance of Suffering

Matthew 26

We as Friends might give considerable attention today to the question of what elements enter into the kind of religious communion that is most meaningful. This lesson links the Last Supper very closely to the sufferings of Jesus in the Garden. The Christian rite of communion, at its best, is always closely tied in with the suffering of Christ in behalf of mankind. Any partaking of the bread and wine which disregards this suffering is counted as unworthy participation. Now when we as Friends commune with God (without the outward elements as reminders) do we presume to do so without entering into His sufferings? Is our communion of an easy-going type that more closely resembles daydreams? Do our Meetings for Worship seem more like the three drowsy disciples in the Garden than the agonizing struggle for at-one-ment with God which our Lord went through? Wherein do we find our "breaking of the bread" representing His broken body and our "drinking of the cup" representing the shedding of blood for the remission of sins? Perhaps, like the disciples, we are too quick with an easy answer when we are asked, "Are ye able to drink of the cup that I drink?"

Probably most of us realize that the old saying, "Be good, and you will be happy" is not always true. Christianity faces the problems of the suffering of good people, and has come up with some workable answers, because of the way that Jesus suffered. There are points at which the deeply troubled person can be very practically helped by a thorough understanding of Jesus in Gethsemane. It is there that Jesus gives us a clue to the heart of God in relation to suffering persons.

One of these points is found in the way in which Jesus prayed, and consequently how we can pray, "Nevertheless, not my will, but Thine be done." This is not a mere bowing to an inescapable fate. As we study the life of Christ, we see that it is not just a "resignation" to the will of God after a person sees that it is useless to fight against that will any longer. Jesus was not fighting *against* the will of God — he was fighting *for* it! His was an aggressive cooperation with that will. It was as though he were saying, "God's will must be done, and I propose to do it with all my heart, mind and strength, regardless of personal consequences."

Once a man has reached this clear commitment at the center of his life, the problem of pain becomes an altogether different matter. Suffering then becomes an instrument through which a person can demonstrate the loving power of God over evil. And when a purpose like this takes hold of a man, no matter what the cause of his suffering, he knows himself to be a part of the redemptive work of God, and he enters joyfully into the fellowship of the ministry of reconciliation. Pain thus loses its power to terrify or defeat him, for he is using it to God's glory.

Is anything more redemptive than suffering vicariously? What was the main reason for Christ's agony of soul in the Garden of Gethsemane? Is it better to take suffering upon yourself than to inflict it upon someone else? Under what kinds of conditions might this be true?

Lesson based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

Friendly Life — Far and Near

Thomas E. Jones, President of Earlham College, has announced his retirement from that position as of June, 1958. Thomas Jones has served Earlham as President for ten years, and before that was President of Fisk University for twenty years.

* * *

The Report of the Fourth Conference of Evangelical Friends held in Denver last July may be secured by writing Verl Lindley, 15233 E. Jenkins Dr., Whittier, California. Copies of the Report are twenty-five cents each.

* * *

Ralph Norris, an active member of First Friends Church in Des Moines, Iowa, has been elected President of the rural education department of the National Education Association. He has been Polk County Superintendent of Schools for twelve years.

* * *

Wilmer E. Kenworthy has been named executive assistant to the president of Pennsylvania State University. He has served on the staff of the university since 1937. He is a graduate of Westtown School and Earlham College, and a son of the late Murray Kenworthy.

* * *

Friends University in Wichita is planning two new dormitories, one for girls housing 106 students and one for boys housing 87 students. The buildings will be memorialized to Kansas Yearly Meeting of Friends. February 17 was Friends University Sunday in the 82 churches of the Yearly Meeting.

* * *

Sylvia Shaw Judson, Quaker sculptress and author of *The Quiet Eye*, has been commissioned by the Boston Arts Commission to make a statue of Mary Dyer, one of the early Quaker martyrs in Boston. The statue will be placed on the front lawn of the State House in Boston balancing that of Anne Hutchinson.

* * *

The Young Friends Committee of North America (the organization which edited the Young Friends Issue of *The American Friend* for January 24) has published a brochure explaining the Committee's background and purpose. Copies are available from the Clerk Paul A. Lacey, 2714 North 19th St., Philadelphia, Penna., or Assistant Clerk, Alice Michener, 625 Brookland Park Drive, Iowa City, Iowa.

* * *

A Guide to the Religions of America, the book based on the *Look* magazine article on denominations which included "What is a Quaker?", has been translated into German for distribution in U. S. Information Offices abroad. An English edition is being issued and other translations are in prospect. Richmond P. Miller of Philadelphia is the author of the chapter on Quakerism.

* * *

Norman J. Whitney will give the 1957 William Penn Lecture on March 24 at Philadelphia Yearly Meeting. Entitled, "Into Great Waters," the Lecture will be printed and distributed by the Young Friends Movement. Until recently associate professor of English at Syracuse University, Norman Whitney is now consultant in Peace Education for the American Friends Service Committee.

* * *

The first meeting of the Golden Autumn Club for Friends was held January 27 in the First Friends Church of Whittier, California. More than 80 people attended. The Golden Autumn Club is for those of seventy years of age or more. Howard Cope, Minister of Calling for First Friends, has been active in helping the Visiting Committee to organize this group.

* * *

A Race Relations workshop for Friends of Indiana Yearly Meeting was held February 16 at the New Castle Friends Meeting House. Ralph Rose gave the main address; Harold Hatcher of the Jop Opportunities Program of the American Friends Service Committee in Indianapolis was present as a consultant; William Fuson of Earlham College chaired the meeting. The workshop was planned by the Peace and Service Committee of Indiana Yearly Meeting. Approximately fifty Friends attended.

* * *

Anna Jane Michener of University Friends Church in Wichita is chairman of the Community Committee on Social Action, which during the month of February launched a city-wide effort to encourage the opening of all eating places to people regardless of race or color. Many civic and religious groups joined in the project. Interested individuals were provided with cards which were presented to the manager of the restaurant in which the person ate.

* * *

One hundred sixty youth and leaders met at the Tahquqitz Pines Conference Grounds for the California Friends Annual Winter Conference in January. Conference Speaker was Don Botsford, Campus Crusade leader from the U.C.L.A. campus. Leaders included Harold Beck, missionary on furlough from Alaska, and Russell Gabler, pastor of the Los Angeles Friends Church. The Conference was planned by the Yearly Meeting Youth Council.

* * *

The North Carolina Ministers Short Course was held February 18-22 in the New Garden Friends Meeting House on the Guilford College campus. Speakers for this year were the Rev. C. E. Rozzell of High Point, who conducted the daily devotional periods, and Wilmer Cooper of the Friends Committee on National Legislation, who presented the class sessions on the theme, "A Theology for Quakerism." Cecil Haworth of High Point is Chairman of this year's program committee; John Pipkin of Sophia is the presiding officer.

* * *

John E. Mills, member of West Newton Friends Meeting near Indianapolis, Ind., was voted the "Outstanding Young Farmer of 1956" in Marion County by the Indianapolis Junior Chamber of Commerce. An Earlham graduate of 1943, he teaches a Sunday School class at West Newton and serves as an elder. His accomplishments include converting his 400 acre farm from dairy operation to hog-grain enterprise in five years, remodelling the 100 year old farm house where he and Miriam Mills and their three children live, and serving widely in the community.

* * *

Elmore Jackson, member of the Quaker Program staff at the United Nations, testified for the Friends Committee on National Legislation before a session of the Senate Foreign Relations and Armed Services Committee on February 4. His concern was that the United States' program in the Middle East should be aimed at reducing three tensions: the conflict within each country between the old order and the new, the conflict between Israel and the Arab States, and the con-

Coming Events

MARCH 25-29, 1957—Annual Board and Committee meetings of Five Years Meeting departments; Richmond, Indiana.

MARCH 29-31, 1957—Semi-annual Executive Council meeting, Five Years Meeting; Richmond, Indiana.

JUNE 26-JULY 3, 1957—Conference of Friends in the Americas; Wilmington, O.

AUGUST 24-31—North American Young Friends Conference; Five Oaks Camps, Ontario, Canada.

Courtesy Friends University Bulletin

Charles A. Wells, Quaker lecturer and cartoonist who has achieved nation-wide recognition, is shown before one of his cartoon style drawings. The right hand figure symbolizes wealth, the left human values, and towering over both in the center is the figure of Christ. Charles Wells will give a series of evening lectures on the theme "Realities of the Christian Witness" at Wilmington Yearly Meeting, which will be held August 15-20 at Wilmington College in Ohio. A well-informed reporter who has travelled widely, he also edits the newsletter "Between the Lines." He uses his earlier training in newspaper work, sports writing and art to illustrate his lectures. His lectures at Wilmington will include the Christian Witness in International Politics, in Economics, in Race Relations, and in the Conflict with Communism. He has recently returned from a visit to India and the Mideast. A graduate of Friends University, Charles Wells is the son of Lindley Wells, a well-known Friends minister in Kansas Yearly Meeting. He is now a member of Newtown Meeting, Pennsylvania.

flict between the Arab States themselves. Copies of his testimony are available from the F.C.N.L., 104 C St., N.E., Washington 2, D. C.

* * *

Construction plans for a new sanctuary for the Carmel Friends Meeting in Indiana have been announced and a fund drive was launched late in January. The present church building will be used as a Christian education unit when the new building is finished. It will seat nearly 400 and will include church offices and a special purpose room for youth meetings and social activities. The first church building in the Carmel area was an abandoned log cabin used by Friends for a meeting house in 1830. A log structure Meeting House was built in 1833; the present building in 1893. Present minister at Carmel is Keith H. Kirk.

* * *

Harold B. Kuhn of Asbury Theological Seminary and Verlin C. Hinshaw, Charles O. Griffith, and S. A. Watson of William Penn College will be guest speaker and class leaders respectively at the Iowa Ministers Short Course to be held March 11-15 at the William Penn College. Courses in Bible Study, Christ and the Fine Arts, Contemporary Religious and Philosophical Thought and Nature Study will be offered. Orval Cox will preside over the Superintendent's Hour. William Penn College's President, Charles S. Ball, will be guest speaker at the Ohio Yearly Meeting Ministers' Conference to be held May 7-9 at Urbana, Ohio.

* * *

Guilford College gives some interesting statistics on its Quaker students during the second semester, which opened February 1. Of the 115 Quaker students in attendance, 97 are from North Carolina. All eight Quarterly Meetings in North Carolina are represented and 36 of the Monthly Meetings. One student each from the other two Yearly Meetings in North Carolina (Conservative and Ohio) are present. Nine men students are planning to be Quaker ministers and five of these are now serving North Carolina Yearly Meeting. There are nine children of Quaker pastors attending Guilford at the present time.

* * *

Don Stanley of the Cincinnati Friends Meeting visited Knoxville, Tennessee, for a week in January to speak at the Friends Meeting there, give a chapel service at Knoxville College and serve as resource person for the University of Tennessee's mid-winter convocation on religious emphasis. R. Ernest Lamb of the Friends Central Offices led a special series of meetings at the Fall Creek Meeting in Ohio on February 15-17. Now in process are two weeks of meetings being held at Wabash, Indiana, March 3-17, with Lowell Kester, pastor at White's Institute, as leader and guest speaker. Bill Pannell of Detroit is director of music at this series of meetings.

* * *

Howard Kershner closes his annual speaking tour with the Bale Memorial Lecture in Oskaloosa, Iowa, on April 9, two other addresses at William Penn College, and the Sunday morning service on April 10th in the Friends Church there. Earlier in the tour he will speak at the Friends Church at Garden Grove, California, and will give a series of talks at the Annual Ministers Conference of Oregon Yearly Meeting. His schedule also includes speeches in Georgia, Mississippi, Arkansas and California churches and colleges. He reports that his column "It's Up to You" now appears in 625 daily and weekly newspapers and his fortnightly religious messages are included in the bulletins of 1500 churches of various denominations.

* * *

The second section of the Annual Meeting of the American Friends Service Committee was held February 15 in Philadelphia on "The Issues at Home." B.

Tartt Bell of the Southeastern Regional Office (High Point, North Carolina), and F. E. Hutchens of the Southwest Regional Office (Austin, Texas) spoke on the role of the A.F.S.C. in race relations and civil liberties in the South. Garnet Guild, College Secretary of the North Central Regional Office (Des Moines, Iowa), spoke on the goals of American students today and how the A.F.S.C. tries to strengthen social concerns. The first portion of the Annual Meeting, which emphasized foreign service, was held January 8 with William Barton, Paul Johnson and Louis Schneider speaking.

* * *

Jamaican Young Friends have invited a caravan of Young Friends from the United States to visit them this summer. A six weeks schedule planned by Jamaican Young Friends includes travel to and from the island plus: one week of get-acquainted visitation and sight-seeing during which the American Young Friends would visit in Jamaican homes; one week helping to direct a Junior Young Friends Camp; one week participating in a Senior Young Friends Camp; and two weeks at a work camp at Albany where a residence for the Christian worker will be constructed. Six Young Friends from the United States will be able to participate in the seminar. North Carolina and New England Yearly Meetings are in the process of choosing a participant and other Yearly Meetings have indicated interest. For further information write Wayne Carter, Young Friends Secretary, 101 Quaker Hill Drive, Richmond, Indiana.

* * *

A memorial plaque to Helen Farr Ford

The second Friends Meeting House in Florida was dedicated February 3 in Orlando, Florida. The new building for the Orlando-Winter Park Meeting is located at Marks and Broadway streets. The program was in charge of Mrs. Edward W. White of Winter Park. Speakers were Bernard Walton and J. Carroll Johnstone of Philadelphia, Robert H. McCaslin of Windermere, Florida, J. William Greenleaf, Southeastern Conference Clerk, and others. Some 150 people attended the service.

JORDANS NEEDS YOUR HELP

Friends and others in many parts of the world will connect the name "JORDANS" with the quiet picturesque 17th Century Quaker Meeting House associated with Thomas Ellwood, Isaac Pennington and William Penn (founder of Pennsylvania), who all rest here in the old burial ground of hallowed memory, in Buckinghamshire, England.

Having inherited Meeting Houses in our Monthly Meeting of such beauty and age, we cannot allow them to fall into disrepair, and we must also meet the needs of the young and growing life of our meetings.

We require in all $30,000. Over half this amount has already been raised; but we need your help. The American section of the Friends World Committee has kindly consented to act as the receiving and forwarding agency.

Please send your gifts to

FRIENDS WORLD COMMITTEE

20 South 12th Street, Philadelphia 7, Pa.

A copy of the brochure prepared by Jordans Friends is available upon request

was dedicated January 12, 1957, at her grave on Cemetery Hill, Friends Africa Mission, Kaimosi, Kenya. The plaque reads: Helen Farr Ford, wife of J. W. Ford, 1871-1931, Christian Missionary; Jamaica, B.W.I., 16 years, Kenya, E. Africa, 17 years. Helen Ford's daughter, Esther Ford Anderson, her husband, Earl Anderson, and their three sons had been invited to be present and Esther spoke fittingly in the vernacular, commenting on her mother's service in the Friends Africa Mission. She was introduced by Dorothy Pitman, senior missionary in years of service. Also sharing in the service were Benjamin N'Gaira, representing the Yearly Meeting; Levinus K. Painter, representing the Board of Missions; Doudi Lung'aho, representing the Elders of Kaimosi Monthly Meeting; and Petro Wanyama, for many years a neighbor of the Fords at Lugulu. The Andersons are now at Kapsabet, where they are the staff of the African Inland Mission station. They will return to America on furlough soon.

* * *

Religious Emphasis Week was observed on the Guilford College campus from February 11-15. The subject for the week's consideration was "How Does Your Religion Affect Your Vocation?" Featured speaker was James D. Glass of the Seminary faculty at Vanderbilt University. As has been the custom in recent years, the choir from the Agricultural and Technical College in Greensboro presented a concert on Friday evening and was entertained afterward at a reception. Marietta Kiser was the Guilford College student in charge of the week's program. Wilmington College's four day "Religion in Life Week" also began on February 11. Dorothy Jean Kerr and F. Robert Steiger of the American Youth Foundation were among the speakers. Four students debated: "Resolved, that belief in a supreme being is necessary to responsible living." The film *Martin Luther* was shown, a community vesper service was held, and four discussion groups met every day on various topics concerning religion. T. Canby Jones was chairman of the week's activities.

Friendly Fellowship

WINCHESTER, INDIANA—Winchester Quarterly Meeting met at Winchester in February. John Compton expressed concern because so many Friends Meetings are being closed and practically no new Friends Meetings are being set up. Helen Fletcher brought a very inspiring and informative message, saying that we should send as missionaries our best spirit-filled people and not misfits, and also that teachers, preachers and skilled laborers are needed.

Martindale Monthly Meeting has been set up with Charles and Martha Lewis as clerks. Lina Rawlings announced that revival meetings will begin at Martindale March 11, with the Gospel Trio in charge of the music.—Tycia Lamb.

* * *

EARLHAM, IOWA—The Earlham Meeting was recently the recipient of a gift of

$1000 from the estate of the late John Soderberg.

In recent months the Meeting has had the following guests: Mr. and Mrs. Russell Carter, representing the National Council of Churches in its work among American Indians; Mr. and Mrs. Eugene Coffin of Garden Grove, California, who gave helpful ministry at our Yearly Meeting; and Ralph Rose and T. Canby Jones of Wilmington, Ohio, representing the Friends World Committee. New voices heard from our pulpit in recent months include the women of the church; Orval Cox; members of the Fellowship Class; Jeanette Hadley; and Clarence Westphal, African traveller and lecturer.

Earlham Friends have participated in the United Society of Friends Women and Quaker Men's conferences at Wilmington (five members); the United Nations Seminar in October, of which the pastor, L. Willard Reynolds, was the trip director; the Agricultural Seminar in Washington; the Work Camp among the Kickapoo Indians in Oklahoma. On Jan. 8 a car-load of our men went to Oskaloosa to help erect the bleachers for the new Penn College gymnasium.

Bear Creek Quarterly Meeting was held at Earlham February 9 and 10. Guest speakers were Duane Moon, pastor of the Oskaloosa College Avenue Meeting, and Dr. J. O. Nelson, executive secretary of the Iowa Council of Churches. An interesting feature of the program was a nine member panel representing eight different vocations, discussing "How We Can Serve God Through Our Vocations."

Sabron Reynolds

* * *

PLEASANT GROVE, ILLINOIS — Pleasant Grove Friends Meeting has just closed a very gratifying ten-day revival, with pastor Paul Goins of Westfield Meeting doing the preaching, and the Atwood family of the Hutsonville M. E. church conducting the song service. The spirit of the Lord moved mightily on the people through the consecrated singing, and the messages given in a spirit of humility were clearly comprehensive and strictly orthodox. Quite a number of children, young people and parents of middle age moved forward under the unction of the Holy Spirit. The closing night will not be soon forgotten as a demonstration of Quaker communion, but we are aware of added responsibility to cultivate and nurture this "good crop."

Walter Guyer

* * *

INDIANOLA, IOWA—Ackworth Quarterly Meeting met in February with an unusually large and interested company in attendance. All are interested in the efforts of Indianola Meeting to complete this church above the basement level. They hope to start construction just after Easter. Orval Cox was the Sunday morning speaker on the text "Let us rise up and build." He quoted Elton Trueblood, "Make your plans big, for small plans do not move hearts." William Pribbenow brought the Saturday morning message and Esther Figgins spoke for the young people's meeting Sunday afternoon. John Goodhue of Ackworth Meeting and a member of the American Friends Service Committee was asked to speak on peace and service in the business sessions. He stressed the spiritual as well as the humanitarian phase of our outreach.

Anna Vore

BIRTHS

BAILEY—To Gerald Dale and Elsie Cook Bailey of Hillsboro, Ohio, members of Fall Creek Friends Meeting, a son, Kevin Michael, on January 28.

GUYER—To Arlie E. and Sarah J. Guyer of Pleasant Grove Meeting, Illinois, a son, Jay Arlie, on November 1, 1956.

GUYER—To Emerson and Marion Guyer of Pleasant Grove Meeting, Illinois, a daughter, Debbie Lynn, on November 3, 1956.

GUYER—To Leo Jr. and Leola Guyer of Pleasant Grove Meeting, Illinois, a son, Tony Marlin, on January 3.

ENGAGEMENT

STANLEY-STANLEY—Ellen Lenore Stanley, daughter of Lawrence and Martha Stanley of Wabash, Indiana, and Don Ervin Stanley, son of Ervin E. Stanley of Whittier, California, and the late Della G. Stanley, are engaged to be married on June 15 at the Earlham College Meeting House. Ellen Stanley is a librarian at Earlham College. Don Stanley is pastoral minister of the Cincinnati Friends Meeting.

MARRIAGES

ATKINS-NELLIS—Bonnie Nellis to Marion Atkins on September 8, 1956, at Earlham, Iowa, L. Willard Reynolds officiating.

BRUMBAUGH-SMITH—Betty Lou Smith, daughter of Logan and Opal Smith of West Milton, Ohio, to Calvin Brumbaugh, son of Aubrey and Susan Brumbaugh, also of West Milton, at Center Friends Church on February 9; Logan Smith, father of the bride, officiated.

DEATHS

BANTZ—O. Perry Bantz, in a Nursing Home at Rochester, Indiana, on January 30, aged eighty years. The greater part of his life was spent as a Friends minister in Indiana Yearly Meeting. He was born near Albany, Indiana, received his education at the Fairmount Friends Academy, and served the following pastorates: Van Wert and Jamestown in Ohio, Charlottesville and Economy in Indiana, and Grinnell and Illinois Grove in Iowa. After retirement from the ministry he was associated for some years with the Y.M.C.A. in Richmond, Indiana. Later he lived with children in Chicago. He is survived by three sons, Ernest Bantz, Evanston, Illinois; Paul Bantz of Walker, Minnesota; and Herbert Bantz of Morton Grove, Illinois. Funeral services were conducted at Albany by Murray C. Johnson, pastor of the First Friends Church at Marion, Indiana.

BENSON—Edgar Benson, on August 17, 1956. He was born on January 14, 1866 in Dallas County, Iowa, and was a loyal

YOU MAY HELP YOUR FRIENDS

Who Are Not Members of the Society of Friends

Understand Friends' Testimonies

Send Them a Copy of William Wistar Comfort's Book

THE QUAKER PERSUASION

FELIX MORLEY, President of Haverford College from 1940 to 1945, makes these comments about this book: "With the economy and simplicity of the traditional Friend, Dr. Comfort, in this 'handbook,' has woven together the various threads that compose the pattern of 'The Quaker Persuasion.' Those unfamiliar with Quakerism will be surprised and delighted by the variety of its skillfully summarized story. The emergent pattern is not drab, but colorful; not somber, but joyous. Here, indeed, is much more than a handbook. It is rather a pocket anthology of the stirring qualities that have made the Quakers not merely respected but also truly Friendly."

Copies may be obtained from

FRIENDS BOOK AND SUPPLY HOUSE

101 Quaker Hill Drive, Richmond, Indiana

or your nearest book store . . . Price $2.50 postpaid.

and faithful member of the Earlham Friends Church since 1925. Surviving are his wife, Daisy Curts Benson; two daughters, Inez Russell and Ethel Hoskins of Earlham. Funeral services were in charge of L. Willard Reynolds.

COOK—Ella Cook, on January 29, at her home in Leesburg, Ohio. She was born in Clinton County, Ohio, January 19, 1888, the daughter of William H. and Eliza Hefley Cook. She is survived by one brother, Elmer Cook, of Leesburg, Ohio; two nieces and one nephew. She was a member of the Leesburg Friends Meeting.

CREWS—Roger Crews, on January 24, 1957. Born August 26, 1928, he was the son of Albert and Edith Crews of Grinnell, Iowa. He was married to Clara Renaud of Grinnell, and to them two children were born. He was a graduate of Iowa State University and was a successful teacher in Tama and Knoxville High Schools. While teaching at Knoxville, he attended Friends Meeting at Ackworth and was appointed as a non-resident pastor of that Meeting. Services were held at the Methodist Church in Knoxville in care of Orval Cox and at Grinnell with Charles O. Whitley in charge.

EDDY—Pauline Eddy, on December 17, 1956. She was born June 21, 1867. One of the early graduates of Potsdam, N. Y., State Normal School, she taught for a long period in the Glens Falls area. During the first World War she served the U. S. government on the War Risk Board in both Washington and Boston. She also adventured in hotel management in Texas and Oregon. Her keen and incisive mind made creative contributions to a wide area of Friends. A lifelong member of the Glens Falls Friends Meeting, she served it in many capacities, including Sunday School Teacher, Elder and Clerk, during her almost ninety years of vigorous life span. She was also until three years ago Clerk of Ministry and Counsel of Glens Falls Quarter, a position she had held for many years.

GARRETT—Elizabeth Garrett, on October 11, 1956, at Earlham, Iowa, aged eighty-four. The daughter of Evan and Lydia Garrett, she was born near Earlham on November 6, 1871. She was a much loved member of the Earlham Meeting, having served as an elder until the time of her death. She loved little children and for many years taught a Primary Sunday School class. As long as she was able, she arranged flowers for the Meeting each Sunday morning. The sisters who survive are Viola Haxton of Gotobo, Oklahoma, Emma Ramsey and Myrtle Garrett of Earlham. L. Willard Reynolds, pastor at Earlham, officiated at the funeral.

HARVEY—Eli Harvey, on February 10, at Pasadena, California, aged ninety-six. A noted sculptor, he was the oldest member of First Friends Meeting in Pasadena. Born in the Quaker community of Ogden, Ohio, he entered Cincinnati Art Academy as a young student. In 1888 he went to Paris and continued his studies there for 12 years. He specialized in animals, and did the scrulptural decorations for the Lion House in the New York Zoological Park. He was a member of the Architectural League of New York and life member of the New York Zoological Society. His work appears in New York, Los Angeles, and the Clinton County Historical Society Museum at Wilmington, Ohio, as well as a number of other states. He came to California in 1928 and continued in good health until he fractured his hip in a fall about a month ago. Surviving are his wife and a number of nieces and nephews. Funeral services were conducted with J. Stuart Innerst officiating.

JONES—Amy Isabelle Jones, on January 21, in Grinnell, Iowa, aged seventy-eight years. She was the daughter of John and Ximena Cadwallader Boyle, and was born July 12, 1878, in the Oak Grove Community, south of Grinnell. She was united in marriage on June 14, 1900, with A. C. (Clint) Jones, who passed away July 2, 1956. They were both members of First Friends in Grinnell; he as a trustee and she a valued elder. Funeral services for both were conducted by the pastor, Charles O. Whitely, just six months apart.

MATHIAS—Thaddeus B. Mathias, on February 11, at Denver, Colorado. His wife, Marian Elder Mathias, died three weeks before. Surviving are one brother; three nephews near Denver; and several cousins near Elkhart, Indiana.

THOMPSON—Elizabeth Willis Thompson, on February 1, at Poughkeepsie, New York. She was born December 6, 1865 in Jericho, L. I., daughter of William Thomas and Maria T. Willis. She was a birthright member of Westbury, L. I., Meeting. In 1884 she married Caleb Thompson of Sterling, Kansas. They resided in Kansas for a few years and then moved east to Clintondale, N. Y. In 1900 they moved to Poughkeepsie, where she has resided since. Her husband died a number of years ago. Surviving are three sons, W. Willis Thompson of Richmond, Virginia; T. Carleton Thompson of North Hollywood, California; and George H. Thompson of West Orange, New Jersey; eleven grandchildren and seventeen great grandchildren. A daughter, Lida Thompson Clark, with whom she had resided for a number of years, died in 1945. Elizabeth Thompson had been an elder of the Poughkeepsie Friends Meeting. Funeral services were held in Poughkeepsie with James R. Stein officiating.

WALTON—Jesse Walton, on December 12, 1956, at Earlham, Iowa, aged eighty-four. He was born at Newport, Ohio, on November 29, 1872. In his 65 years of residence in Earlham he worked as a carpenter and contractor. The local Methodist Church and numerous other buildings were built by him. His wife, Gertrude Hockett Walton, preceded him in death. He is survived by two children, Cecelia Pippinger of Coral Gables, Florida, and Jesse S. Walton of Corvallis, Oregon. Funeral services were in charge of L. Willard Reynolds.

FRIENDS BOARDING SCHOOL
Barnesville, Ohio **Est. 1837**
Morris L. Kirk, Principal

An accredited, coeducational, four-year high school with the faculty and a majority of students Friends. College preparatory curriculum with emphasis upon individual growth through service to others. Address inquiries to Robert E. Hinshaw, Ass't. Principal.

WANTED:
Bookkeeper in Kenya

Bookkeeper with experience supervising office employees to serve as treasurer of Friends Africa Mission, Kisumu, Kenya. The Mission account includes Hospital, Industrial Department, Boys School, Girls School, Bible School, etc., besides the regular Mission Account. Appointment will be for 4 year period. Contact American Friends Board of Missions, 101 Quaker Hill Drive, Richmond, Indiana.

VACATION OR STUDY IN MEXICO

Reasonable comfortable accommodations—city, lake shore and ocean beach. Expert guide service. Write Robert or Ingeborg Jones, Chilpancingo 23, Mexico City or telephone 25-20-12.

CAREERS FOR THE TAKING!

Founded over 92 years ago by members of the Society of Friends, Provident Mutual continues to offer rewarding careers in a "service" business - both in the Home Office and in selling. Selling for Provident Mutual means adequate training, a business of your own and no limit on earnings. For further information write Lewis C. Sprague, Vice President & Manager of Agencies, Box 7378, Philadelphia 1, Pa.

PROVIDENT MUTUAL
LIFE INSURANCE COMPANY OF PHILADELPHIA

Life Insurance • Annuities • Hospital and Surgical Insurance
Non-cancellable Accident and Sickness Insurance
Group Life • Group Accident and Health • Group Annuities

1799 WESTTOWN SCHOOL 1957

"In the midst of the distractions of present day life, young people often find it difficult to focus their activities in the direction of a single, integrated pattern. At Westtown, where these distractions are at a minimum, a student has the advantage of becoming a member of a large, closely-knit community."

For further information or a catalogue, please write:

Daniel D. Test, Jr., Headmaster
Westtown School, Box 1000
Westtown, Pennsylvania

LOCAL MEETING DIRECTORY

Albany, New York—Meeting for Worship and First Day School each First Day at 11 a.m. at the Young Men's Christian Association, 423 State Street, Phone Albany 3-62-42.

Alhambra, California—Alhambra Friends Community Church, 1209 South Seventh Street. Church School 9:30. Morning Worship 11:00 a.m. Vesper Worship 7:30 p.m. Minister. George E Jenkins. Phone ATlantic 435-11.

Anderson, Indiana — First Friends Church, Chase and Tenth Sts. Bible School 9:30; Worship Service 10:45; C. E. 6:30; Gospel Service 7:30. Prayer Meeting, Wednesday 7:30 p.m. Raymond V. Breaker, Pastor. Phone 2-8763.

Berkeley, California—Friends Memorial Church, Fulton Street at Channing Way. Morning Worship, 11:00 a.m.; Youth Groups, 6:00 p.m.; Evening Worship, 7:00 p.m. John Spitler, minister, 2130 Channing Way, phone Res. As. 3-6170; Office Th 3-7531 (Th—Thornwall; As—Ashberry.)

Brooklyn, New York—Lafayette Avenue Meeting, Cor. Lafayette and Washington Avenues. Bible classes 10:00 a.m., Divine Worship 11:00 a. m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m.

Cambridge, Massachusetts—5 Longfellow Park (near Harvard Square) Meeting for worship each First Day at 9:30 and 11 A.M. Telephone TR-6-8883.

Chicago, Illinois—Evanston Meeting of Friends, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard. Bible School at ten; Meeting for Worship, eleven. Marie A. Ferguson, Meeting Secretary, 8110 Kolmar Avenue, Skokie, Illinois, phone University 4-8511 or Orchard 3-8157.

Chicago, Illinois—Chicago Monthly Meeting, 108th and Artesian (one block west of Western Ave.); Take bus to 108th and Western; Phone CEdarcrest 3-9878. Bible School 9:45; Worship 11:00. Lorton Heusel, Minister, 10729 S. Maplewood Ave. Phone CEdarcrest 3-2715. Fellowship Dinner, Second Sunday, October thru April.

Chicago, Illinois—The 57th Street Meeting of all Friends. Sunday Worship hour, 11 a.m. at Quaker House, 5615 Woodlawn Avenue. Monthly meeting (followed 6 p.m. supper there) every first Friday. Phone BUtterfield 8-3066.

Cincinnati, Ohio—Friends Meeting: 2910 Eden Ave. (just north of University Ave., four blocks east of Vine St.) Office phone: UN 1-0739. Meeting for Worship. Sunday 11 a.m.; First Day School, 9:45 a.m. Clerk: Rayburn W. Cadwallader, 3576 Zumstein Ave., Phone EA 1-7654. Pastoral Minister: Don Stanley, 876 Lafayette Ave.; Phone MU 1-6528.

Citrus Heights, California — Friends Church, 7600 Old Auburn Rd. (4 mi. S. Roseville): Sunday School 9:45, Worship 11 and 7:30, C.E. 6:30, Prayer Mtg. Wed. 7:30. Glen and Mildred Rinard, Pastors. Phone 5634.

Columbus, Ohio — Highland Avenue Meeting. One square south of U.S. Route 40, on Highland Avenue, in Hilltop area, west part of city. Bible School, 9:15 a. m., Worship 10:30 a.m. and 7:30 p.m. Wednesday evening prayer service 7:30. Leonard Wines, Pastor. All Friends welcome.

Dallas, Texas—Meeting for worship Sunday 10:30 a.m., 7th Day Adventist Church, 4009 N. Central Expressway. Clerk, Kenneth Carroll, Dept. of Religion, S.M.U., phone LA 8-9810.

Daytona Beach, Florida—Lounge room, Congregational Church, Palmetto St. and Volusia Ave. Meeting for Worship, 3 o'clock 1st and 3rd Sundays. Monthly Meeting the 4th Friday at 7:30. Clerk Chas. T. Moon, Church address.

Denver, Colorado—Friends Meeting, W. 46th Ave. and Eliot St. Church School 9:45 a.m., Worship 11 a.m. and 7:30 p.m., Prayer Meeting Wednesday 7:30 p.m. Lloyd Hinshaw, Minister.

Des Moines, Iowa—First Friends, East 13th and Lyon Streets. Church School 9:45 a.m.; Morning Worship 11:00 a.m.; Orlando Dick, minister. Phone AM 26221.

Des Moines, Iowa—Friends Meeting, Unprogrammed. Worship 10 a.m. Classes 11 a.m. 2920 30th Street. South Entrance. Visitors telephone AMherst 6-3221.

Detroit, Michigan—First Friends, 9640 Sorrento. S. S. 10 a.m. Worship 11 a.m. For information write or call Franklin Henshaw, Clerk, 13167 Appoline, Detroit 27, Telephone We 4-0273.

Detroit, Michigan — Detroit Friends Meeting, unprogrammed. Meeting for Worship 11:00 each First-day in Highland Park YWCA, Woodward at Winona. Visitors telephone Townsend 5-4036.

Downers Grove, Illinois—Downers Grove Preparative Meeting of all Friends. Sunday Meeting for worship 10:30 A.M. at Avery Coonley School, 1400 Maple Avenue. First-day school 10:30 A.M., joins meeting for fifteen minutes.

Gainesville, Florida—Meeting for worship (unprogrammed), First-day, 11 a. m., 218 Florida Union.

Grand Junction, Colorado — [illegible] Church, Orchard Avenue and 25th Street. Sunday School 10 am., Church 11 a.m. and 7:30 p.m. Pastor, Dwight Smith, 2810 Elm Ave. Phone CH-30-46

Greensboro, North Carolina—Friends Meeting, corner Asheboro and Lee Streets. Bible School 9:45; Morning worship 11:00; Wednesday evening worship. O Herschel Folger, Minister.

Hartford, Connecticut—Meeting for Worship 11:00 a.m. at the Meetinghouse, 144 South Quaker Lane, West Hartford.

High Point, North Carolina. Friends Meeting. 800 Quaker Lane. P. O. Box 5166. Bible School, 9:45; meeting for worship, 11:00; youth activities, 6:30. Cecil E. Haworth, minister.

Honolulu, Hawaii—Honolulu Friends Meeting, Y.W.C.A. on Richards Street, Honolulu. Meeting for Worship Sundays, 10:15 a.m., followed by Adult Study. Children's Meetings on alternate Sundays. Clerk: Christopher Nicholson, 5002 Maunalani Circle, Phone 745893.

Indianapolis, Indiana — First Friends Church, 3030 East Kessler Boulevard. 9:30 Church School; 10:45 Morning Worship; 6:00 p.m. Quaker Club for Youth. Gene Lewis, Minister to Youth; Geraldine H. Moorman, Pastoral Assistant; Office Phone, Clifford 5-2485.

Indianapolis, Indiana—Second Friends of West Indianapolis. Meeting place corner Lee and Lambert Sts. Sunday School 9:30 a.m. Service 10:45. Rev. Allen Reynolds, Minister.

Jacksonville, Florida — Meeting for worship and First-day school at 11 a.m. Y.W.C.A. Board Room. Phone EVergreen 9-4345.

Kansas City, Missouri—Penn Valley Meeting of Friends each Sunday 10:45 a.m. at 306 W. 39th. Visiting Friends welcome. Call Ha 1-8328.

Kokomo, Indiana—Union Street Friends, 507 North Union. Bible School 9:30 a.m. Worship Service 10:30 a.m. Norman Young, minister.

Long Beach, California—First Friends Church, Atlantic Ave. at Ninth. Morning Worship at 11:00 a.m.; Evening Service 7:30 p.m.; Prayer Meeting, Wednesday 7:30 p.m. Herald Mickelson, 620 E. 9th St., Minister.

Los Angeles, California—Friends Church, 17th and Toberman Streets, Bible School 9:45 a.m.; Morning Worship 11:00 a.m.; Evening Worship 7:00 p.m.; Russell Gabler, Minister, RIchmond 70710.

Louisville, Kentucky—Meeting for Worship and First-day School—10:30 a.m. at Neighborhood House, 428 South First Street — Phone TWinbrook 5-7110.

Memphis, Tennessee—Unprogrammed meeting for worship at 9:30 a.m. at 822 Washington. Secretary, Esther McCandless, 1729 York, BR5-9656.

Minneapolis, Minnesota—Friends Meeting, 44th Street and York Avenue South. Church School at 10:00 a.m., Meeting for Worship at 11:00 a.m. Richard P. Newby, Minister, 4421 Abbott Ave., So. Phone WA 6-9675.

Montreal, Quebec, Canada—Meeting for worship every first day, 11:00 a.m., at the Y.W.C.A., 1355 Dorchester Street, West.

Mooresville, Indiana — Friends Church. Main and Monroe Streets. Bible School 9:30; Worship Service 10:30; Mid-week Meeting, Thursday 7:30 p.m. James R. Furbay, Pastor. Phone 194.

Muncie, Indiana—Friends Memorial, Adams and Cherry; Robert M. Jones, Minister; Meeting School 9:30 a.m.; Worship 10:45 a.m.; Young Friends Meeting 7:00 p.m.; Mid-week Meeting Wednesday 7:30 p.m.

Newberg, Oregon—Friends Church, College St. at Third. Sunday School 9:45 a.m.; Worship 11:00 a.m.; Christian Endeavor 6:30 p.m.; Evening Worship 7:30 p.m.; Prayer Meeting, Wed., 7:30 p.m. Charles A. Beals, pastor. Phone 3811 and 3911.

New Bedford, Massachussets—Spring Street Friends Meeting. Morning worship at 11 a.m.; Bible Study at 12. James A. Coney, Minister, 29 Tremont St., WY6-4041.

New York, N. Y.—The United Meetings for Worship of 20th Street and 15th Street Friends are being held at 221 East 15th Street, New York City, from October 7th to April 28th, each Sunday at 11:00 a.m.

Oklahoma City, Oklahoma—Meeting for worship Sunday forenoons at 9:30 in the Hubbard Hospital, 1501 N.E. 11th St., Oklahoma City, Oklahoma.

Orlando-Winter Park, Florida—Worship 11 a. m. Sunday. Meetinghouse—Marks & Broadway Sts.

Pasadena, California — First Friends Church; 2540 E. Orange Grove Avenue. 9:45 a.m.; Church School; 11:00 a.m., Meeting for Worship. Phone Sy 63372. Stuart Innerst, Pastor.

Phoenix, Arizona—Meeting for Worship, 10:00 a.m., 17th Street and Glendale Avenue; James Dewees, Clerk, 1928 W. Mitchell Dr.

Pittsburgh, Pennsylvania—Meeting for Worship 10:30 a.m. 1353 Shady Avenue.

Portland, Oregon—First Friends Church, S.E. 35th Ave. and Main St., Bible School 9:45 a.m., Worship 11:00 a.m., Christian Endeavors 6:30 p.m., Evening Service 7:30 p.m., Prayer Meeting, Wed., 7:30 p.m. Foster or Hawthorne. Bus to S. E. 35th Place. Gerald W. Dillon, Minister. Phone BElmont 4-3107.

Richmond, Virginia — Friends Meeting, 2702 Grove Ave. Worship 11 a.m. Visiting Friends always welcome. Clerk, J. Hoge Ricks.

Riverhead, Long Island, New York—Eastern Long Island Meeting at 3 p.m., on the first and third Firstdays at the Parish Hall, Sound Avenue and Church Lane, Riverhead, New York. Clerk Edwin Prellwitz, Peconic 4-6185.

Scarsdale, New York — United Meeting for Worship and First-day School. First-day at 11 a.m., Scarsdale Friends Meeting, 133 Popham Road. Clerk: Frances B. Compter, 17 Hazelton Drive, White Plains, N. Y.

Seattle, Washington—University Friends meeting, 3959 15th Ave., N. E. Phone Melrose 9963 Meeting for worship 10:00 a.m. Religious discussion 11:00 a.m.

St. Louis, Missouri—Unprogrammed, Y.M.C.A., 1528 Locust 11 a.m. Phone Flanders 2-3116.

St. Petersburg, Florida—Friends Meeting. 130 Nineteenth Ave., S. E. Meeting and First day School at 11 a.m.

Toledo, Ohio — Unprogrammed meeting for worship, First-days, 11 a.m., Lamson Chapel, Y.W.C.A., 1018 Jefferson.

Tucson, Arizona — Friends Meeting, 129 N. Warren Ave.; worship. First Days at 11 a.m. For information write John A. Salyer, 745 E 5th, Tucson. Phone 2-3262.

Washington, District of Columbia — Friends Meeting of Washington, 2111 Florida Ave., N.W., one block from Conn. Ave. Meeting for Worship First-days at 11 a.m. First-day School at 10:30.

Whittier, California — East Whittier Friends Church, 15911 E. Whittier Blvd. Church School 9:30; Morning Worship 10:45; C. E. 6:30 Stacy E. Wesner, Minister, 15906 E. Russell St., Phone OXford 7-4550.

Whittier, California — First Friends Church, Philadelphia St. and Washington Ave. Unprogrammed Meeting 8:30 a.m.; Church School 9:30 a.m.; Morning Worship 11:00 a.m.; Young people's group 6:30 p.m. Office address, 310 E. Philadelphia St., W. Oscar O. Marshburn, Clerk; Harold Walker, Minister. Phone 43-467.

Wichita, Kansas—University Friends Church, University Avenue at Glenn Church School 9:45 a.m. Worship 11:00 a.m., 7:30 p.m. Youth Groups 6:30 p.m. Prayer Meeting Wednesday 7:30 p.m. Ministers. Robert E. Cope, Norman Huff, Lela Gordon. Office phone, AMherst 2-3373.

GEORGE SCHOOL

A FRIENDS COEDUCATIONAL BOARDING SCHOOL, Grades 9-12
Founded 1893

Enrollment has been completed for autumn of the coming school year. A limited waiting list is being established from which applicants for the lower classes will be accepted as vacancies may occur.

Address inquiries to:

RICHARD H. MCFEELY, *Principal*

ADELBERT MASON, *Director of Admissions*
Box 351, George School, Bucks County, Penn.